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ABSTRACT

As part of the Final Report of the National Study of American Indian Education, this document depicts the demographic, socioeconomic, educational, and social aspects of the Rosebud Sioux Reservation in and around Mission, South Dakota. Specific emphasis is given to recent history, economy, problems and issues, and the educational environment of the community as related to the Indian population. Additionally, the 2 existing local education agencies, St. Francis Indian School (private) and the Mission Public Schools, are contrasted. The cooperativeness of the Bureau of Indian Affairs and other community and Indian agencies is also described. Two maps, 2 graphs, and 3 charts are included. [Not available in hard copy due to marginal legibility of original document.] (AL)

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NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

PROJECT OEC-0-8-080147-2805

FINAL REPORT

Community Background Reports

Series I

No. 5

The Rosebud Sioux Reservation

by Georg Kraus
University of Colorado
Boulder, Colorado
January, 1970

RC 004436

NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

The attached paper is one of a number which make up the Final Report of the National Study of American Indian Education.

This Study was conducted in 1968-69-70 with the aid of a grant from the United States Office of Education, OEC-0-8-080147-2805.

The Final Report consists of five Series of Papers:

I. Community Backgrounds of Education in the Communities Which Have Been Studied.

II. The Education of Indians in Urban Centers.

III. Assorted Papers on Indian Education--mainly technical papers of a research nature.

IV. The Education of American Indians--Substantive Papers.

V. A Survey of the Education of American Indians

The Final Report Series will be available from the ERIC Document Reproduction Service after they have been announced in Research in Education. They will become available commencing in August, 1970, and the Series will be completed by the end of 1970.

Contents

		page
I.	The Rosebud Sioux Reservation	1
II.	St. Francis Mission School.	15
III.	Public Schools in Mission, South Dakota	22

The Rosebud Sioux Reservation

Location and Demography

The Rosebud Reservation is located in south central South Dakota, between the White River to the north, the Pine Ridge Reservation to the west, the Nebraska state line to the south, and the Missouri River to the east (Maps I and II). It consists of Gregory, Tripp, Mellette, and Todd Counties, with a total acreage of 3,343,000.[1] Typically for the central plains, there are hot summers and cold stormy winters. The topography is hilly and mostly suitable for grazing, but there is some farm land in the eastern counties, and some timber.

The Indian population on the Rosebud Reservation is 7,123,[2] the overwhelming majority of it being Rosebud Sioux, but with a substantial minority of Oglala Sioux and individuals from other reservations. Tables 1 and 2 show that the population growth has decreased the median age to 14.1 during the recent years. The average household size is 4.7 persons.

Indian families are settled sparsely over the countryside, mostly on individually owned plots, with some concentration in more wind-protected river valleys. Recently, however, several new housing projects have brought about concentrated Indian settlements around existing cores, as in Antelope (outside the town of Mission, Indian population 1,131), Rosebud (Indian population 736), St. Francis (Indian population 769), Parmalee (Indian population 592), and Swift Bear (White River, Indian population 558).[3]

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[1] C. A. Kent and J. W. Johnson, Indian Poverty in South Dakota, Vermillion, S.D.: University of South Dakota, Business Research Bureau, School of Business, Bulletin No. 99, Spring 1969, p. 18.

[2] Ibid., p. 13.

[3] BIA Census, June 1969 (Rosebud), Preliminary data received from M. F. Vandeburg, Jr., Program Officer, Rosebud Agency.

The major "urban" center in the Todd County area is the town of Mission, with a mainly non-Indian population of about 1,800. Just to thesouth of the Reservation lies the other major business center of the area, Valentine, Nebraska, with a 90% non-Indian population of about 3,000. Pierre, the capital of South Dakota, is at a distance of about 110 miles to the north; Rapid City, the closest major urban center, is about 210 miles to the northwest.

Recent History

Since the history of contact between the Teton Sioux and the white man is quite spectacular, it is rather well-known and does not need to be re-narrated here.

In 1878 the Teton band of the Brule was settled on the Rosebud Reservation. The government's attempt to change the Sioux way of life "...by suppressing their religious practices, by breaking up the traditional camp life and forcing family groups to disperse, by undermining existing authority, and by taking the children away to school to be trained as white men..."[1] created deep frustrations among the Indians.

A successful project to start livestock operations which had led the Sioux to become almost self-supporting again by the beginning of World War I ended with the profitable sale of almost all the cattle by 1916. Government policies and need for further support in turn led to lease and later sale of individually allotted Indian lands en masse to non-Indians in the 1920's. Indian-controlled land shrank to one-third of the acreage on the Rosebud Reservation, quite an insufficient economic base for the Indian people. The western counties with a smaller percentage of Indian population were opened first for allotment, resulting in an almost complete non-Indian control in these areas, whereas Melette and Todd Counties still have large individual Indian and tribal land holdings.

At the present time, with the support of a new BIA land policy, the tribe is reconsolidating tribal and individual Indian land in Todd County, where the large majority of Indians of the reservation is concentrated today. Since this county has thus become something of a Reservation heartland and Mission and St. Francis, the two school communities under particular consideration, are located here, the present description of the Reservation situation will therefore be focussed mainly on Todd County. Through

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[1] E. E. Hagen and L. Schaw, The Sioux on the Reservations: The American Colonial Problem, Massachusetts Institute of Technology, 1960, ms., pp. 7-11a.

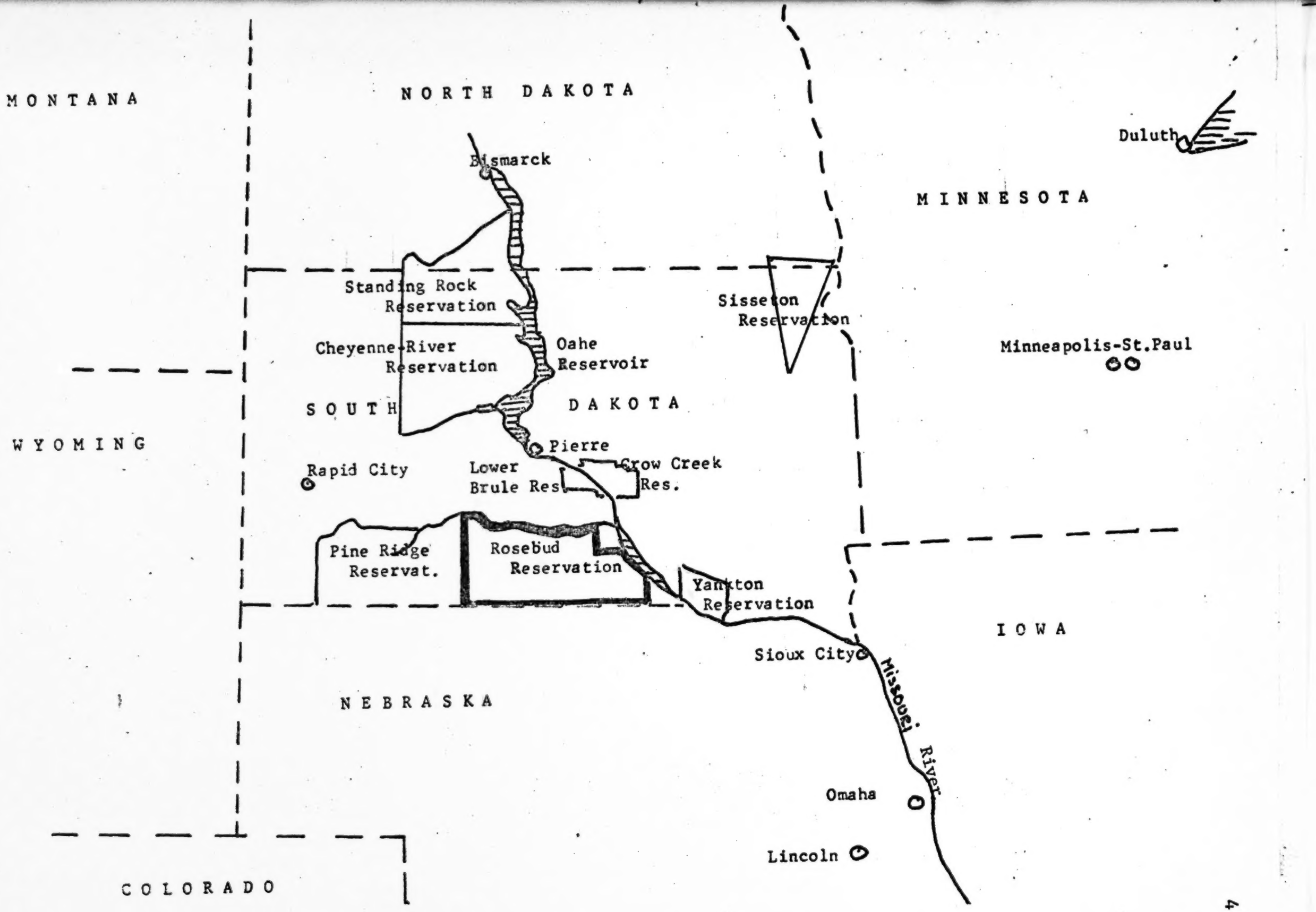
the Indian Reorganization Act and especially through the effort of a number of individuals in the 1950's, a new and increasingly effective tribal organization was developed, which in recent years in connection with an Indian Community Action Program and the BIA, brought about major improvements in housing, sanitation, and employment opportunities. The success of the latter has attracted many families back from the cities and compounded some of the economic problems, but it has also made available more highly trained and educated talent than previously. This will make it possible to continue the expansion of the industrial sector of the economy.

Social and Political Structure

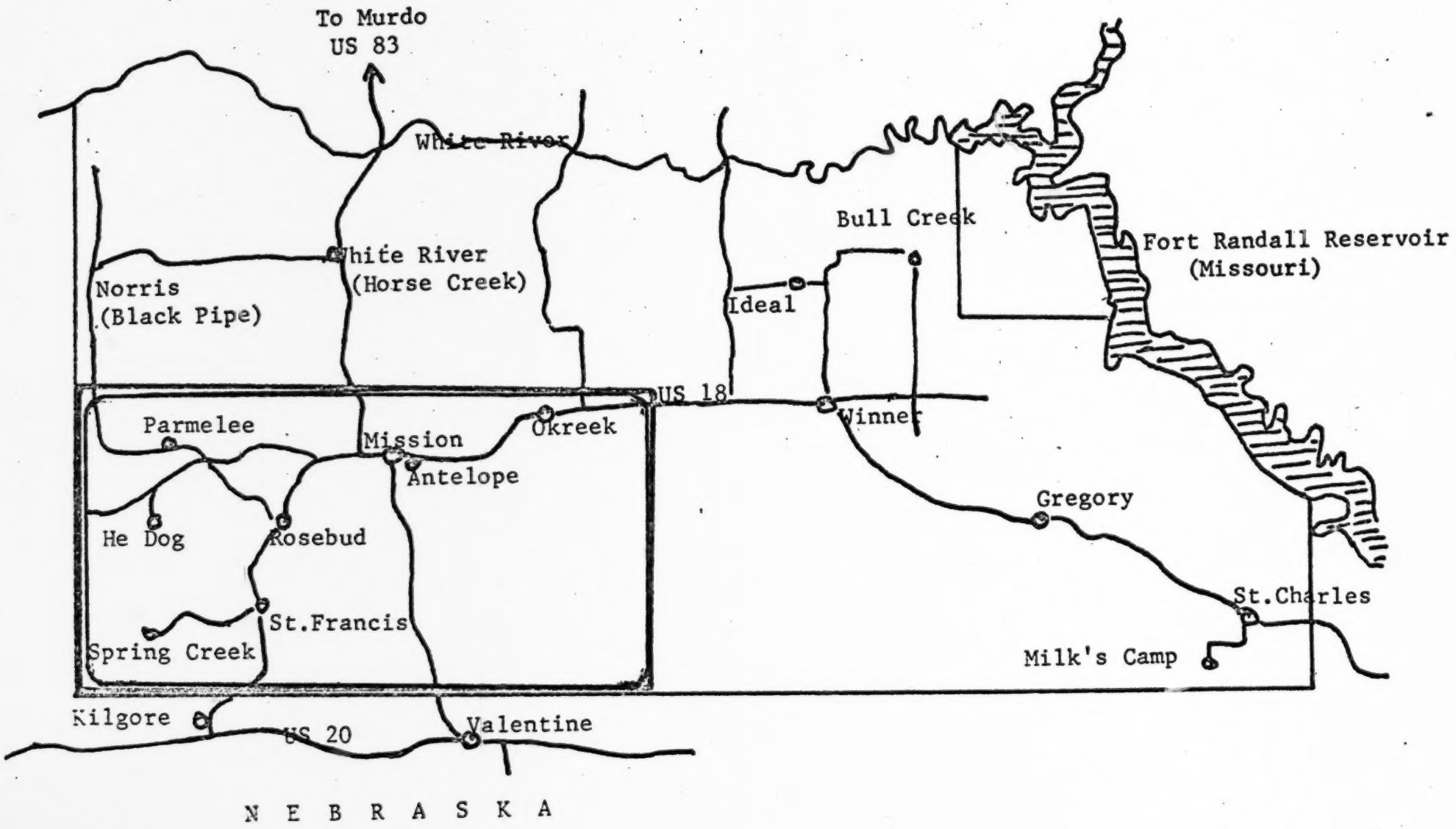
As is rather common on Indian Reservations, the range of authorities responsible for one or another aspect of public life on the Rosebud Reservation is remarkable. The Bureau of Indian Affairs, Public Health Service and the Rosebud Tribe, all with seats in Rosebud, together with the tribal Community Action Program out of Mission, handle the matters pertaining to Indians on the Reservation: land operation, employment, special education programs (Adult Education, Head Start, Follow Through), certain welfare cases, housing, road maintenance, health and sanitation, legal services, and law enforcement. A State Employment Office, a County Extension Agency (Todd County is unorganized and administered through Tripp County) and a non-Indian town council in Mission are the other administrative agencies in the area.

The tribal government consists of a president and twenty-six councilmen. During the last few years, a rather unique relationship of coordination and cooperation between the tribal administration and the Bureau of Indian Affairs has developed. In the late 1950's a number of politically skilled and concerned Indians got into the leading tribal positions and began, together with the church-initiated "Rosebud Christian Social Action" (mainly Catholic and Episcopalian) to develop local plans and programs for the economic and social development of the reservation. Direct outcomes of this effort were the various housing projects and the successful application for a Community Action Program.

The Bureau of Indian Affairs up to that time had done the actual governing on the reservation, but, again, due to certain individuals who were sincerely interested and willing to share responsibilities and to turn over decision-making to tribal officials, it rather quickly changed from its original position of a paternal authority to a genuine resource agency. A recent study by the University of South Dakota mentions the Rosebud Reservation as an excellent example of how to overcome the problems in economic development on a South Dakota Indian Reservation and suggests



Map 1: INDIAN RESERVATIONS IN SOUTH DAKOTA



MAP 2: ROSEBUD RESERVATION

ROSEBUD RESERVATION

TABLE 1

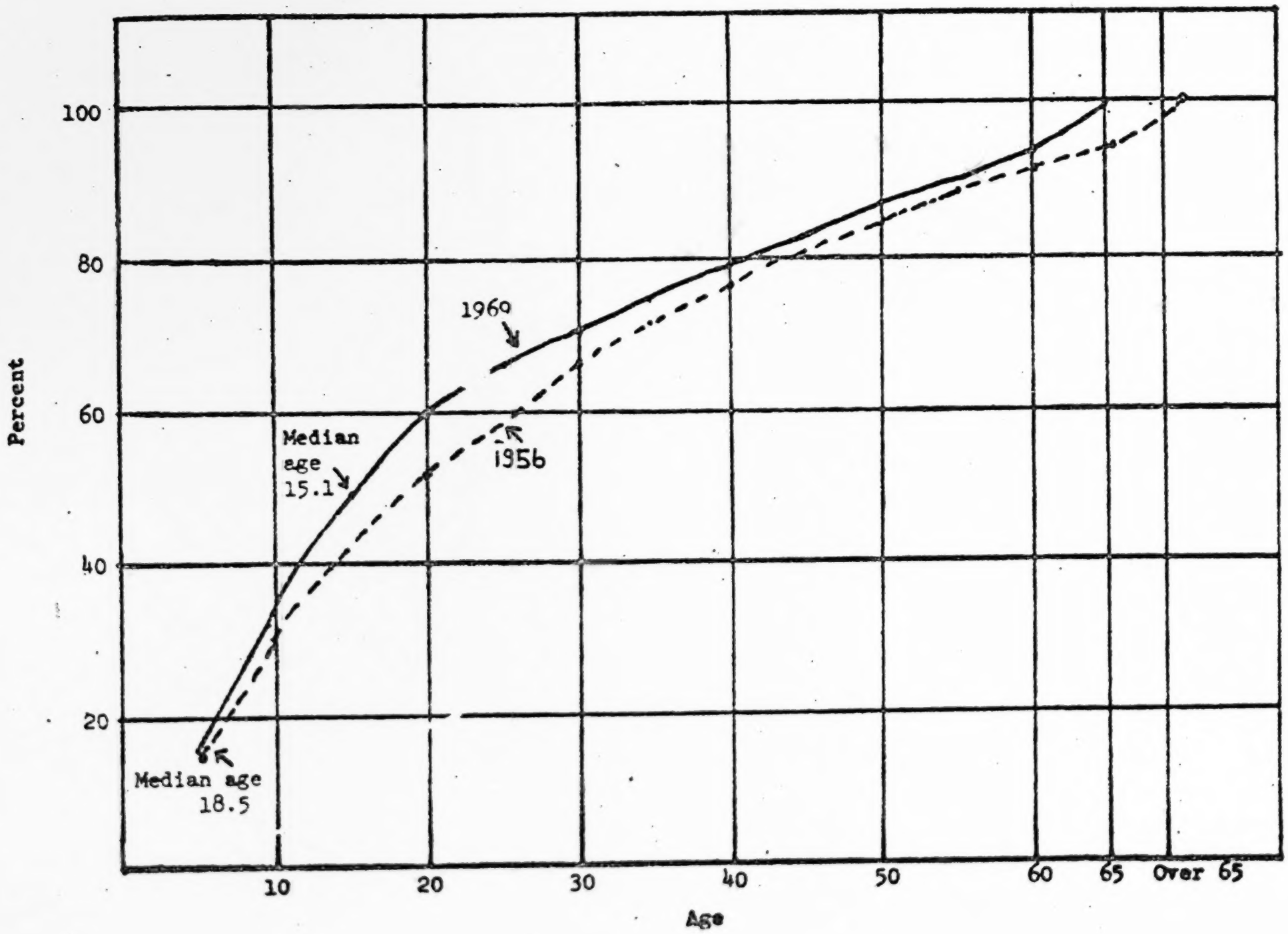
ENUMERATED POPULATION

AGE COMPARISON BY PERCENT

1956 and 1969

June 1969*

*from: BIA census June 1969

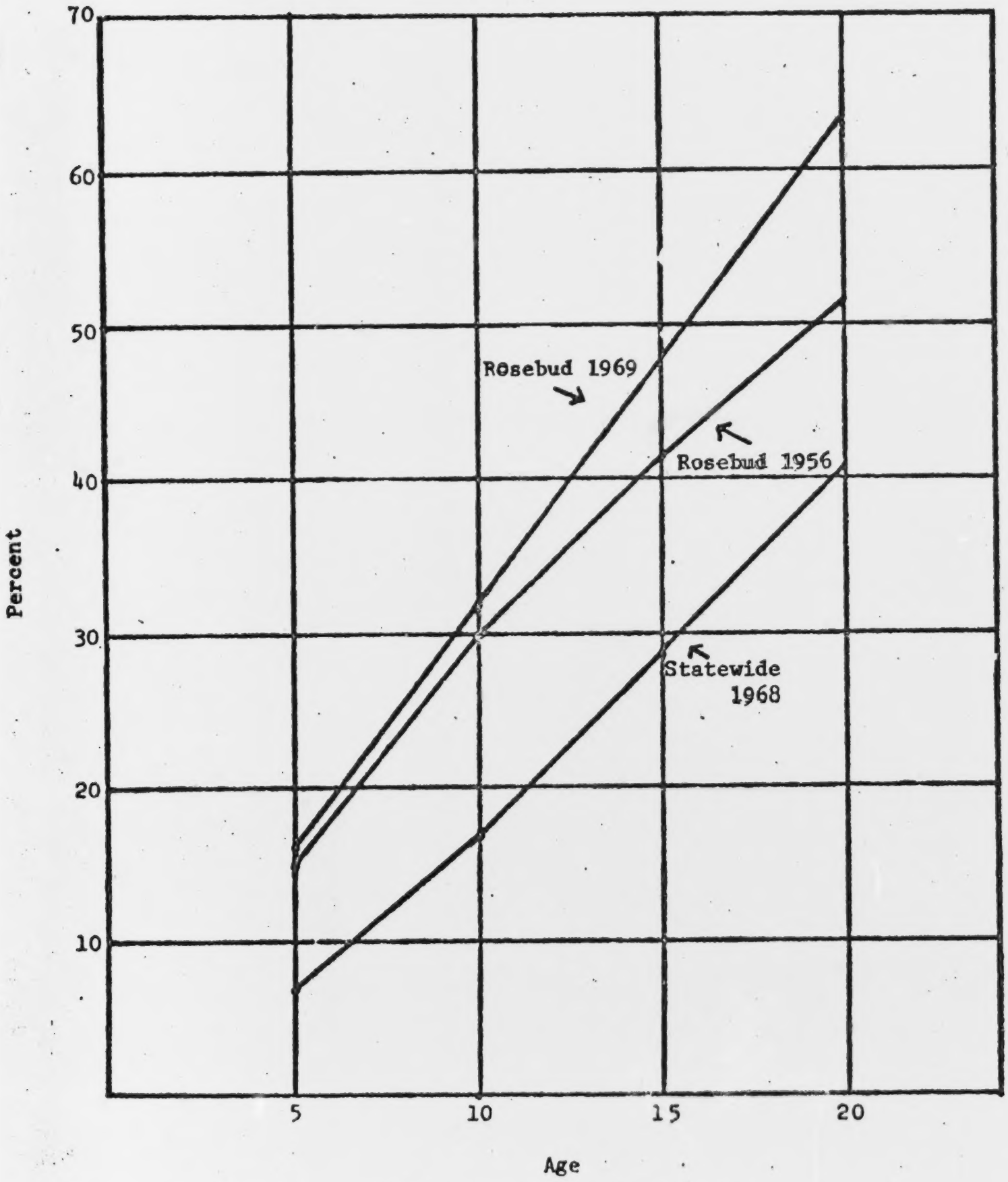


ROSEBUD RESERVATION

TABLE 2

POPULATION COMPARISON
ROSEBUD RESERVATION TO STATE TOTAL
20 YEARS AND UNDER
June 1969*

*from: BIA census June 1969



Statewide source: 1968 South Dakota school census

as a reason for the success the stable tribal policies, the realistic approach to the local abilities and limitations, and the sound business practices of the Tribal Council.[1]

A new Agency Superintendent who is Indian and who sees the role of the BIA as a service agency to the Indians, and a new dynamic Tribal Chairman--fullblood, MA in Business Administration, Captain in the Reserves, School Board member, Episcopal minister--are promising assets for continuous progress on the Rosebud Reservation.

Economy

As was indicated above, the Rosebud Sioux never regained any sufficient economic base after they had sold their livestock during World War I and later had lost control over most of their land. After World War II, a very high percentage lived on welfare and government commodities. Beginning in the late 1950's, influential and competent individuals from tribe and clergy worked up plans for the betterment of the social and economic situation which eventually resulted in an increasingly efficient tribal government and the establishment of the tribal Community Action Program. An Economic Development Office was created which was able to attract several manufacturing businesses to the reservation which provided 125 jobs in 1968, about 350 in 1969, and together with increased service jobs a projected 1,140 by 1972.[2]

Table 3 shows the present status of the labor force on the reservation. General unemployment has fallen from 88 per cent in 1964 to 50 per cent by March 1968, and is expected to fall as low as 35 per cent in 1969. A breakdown by source of employment for 1967 is shown in Table 4. In 1967 about 73 per cent of the Indian families had an income of less than $2,000, another 15 per cent between $2,000 and $3,000, which leaves about 13 per cent of the families with income above the official poverty line.[3]

Several housing programs, administered by the Tribal Housing Authority, provided an improvement in living and sanitation conditions. During the last five years, 92 low-rent, 50 mutual help, and 400 "Turnkey" (private capital backed by HUD commitment) housing units have been completed. Housing also included 375 transitional houses.

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[1]C. A. Kent and J. W. Johnaon, op. cit., pp. 124-127.

[2]Ibid., pp. 124-125.

[3]Ibid., pp. 120-125.

TABLE 3

ENUMERATED POPULATION LABOR FORCE STATUS, MALE AND FEMALE
(WITHOUT STUDENTS) JUNE 1969*

Age	Total	Unemployed	Not in Labor Force	Permanent Full Time	Permanent Part Time	Temporary Full Time	Temporary Part Time	Information Not Available
16-19	117	30	47	3	0	7	1	29
20-24	219	66	60	72	0	10	2	9
25-29	172	46	63	55	1	5	0	2
30-34	144	30	51	51	2	7	2	1
35-39	174	32	63	66	2	3	4	4
40-44	142	28	55	45	4	3	1	6
45-49	161	28	55	57	3	5	5	8
50-54	117	15	53	41	1	4	0	3
55-59	107	11	57	30	3	0	1	5
60-64	79	7	53	15	0	1	0	3
65 & over	175	1	161	8	1	0	0	4
Ages not available	27	4	11	7	0	1	0	4
TOTAL	1634	298	729	450	17	46	16	78
Per cent of Total	100.0	18.2	44.6	27.5	1.1	2.8	1.0	4.8

*Source: BIA census June 1969.

Per cent employed: 32.4
Per cent unemployed: 18.2

Since only about a third of the roads on the reservation are paved, travel in winter and spring is often difficult. About 15 per cent of the households on the reservation have telephones. Two weekly papers are published: The Sioux Herald, the official tribal publication, office in Rosebud, dealing mainly with Indian-related matters, and The Todd County Tribune in Mission, focusing on the non-Indian population. Both have circulations of 800-1000 copies. In addition about 100 copies of The Rapid City Journal, the regional daily, are sold in Todd County. (At irregular intervals, one copy of Time magazine is for sale in the largest store.)

Present Problems and Issues

Political.--With new leadership since the early 1960's and continuous work by local Community Action Committees, the Rosebud Indians became increasingly aware of and interested in their rights and responsibilities to raise their voices in economic, political and educational matters. On the local level, with tribal or CAP officials, a wide range of problems was discussed, complicated issues explained, grievances aired, and development propositions accepted. With growing success in their programs and increasing popularity, the tribal and CAP officials decided that their grass-roots approach was too time-consuming for them and they shortened the process by making most decisions by themselves, or with the more manageable tribal council. To many people's suprise, it turned out that the awareness for public information and decision-making had already developed too far and the privy decisions and inaccessibility of higher tribal officials became one of the major issues of the recent election campaign for the tribal chairmanship, and led, according to his own opinion, eventually to the defeat of the incumbent, an able and dedicated person who was largely responsible for the great economic and housing improvements in the past few years. The new chairman, who had never been involved in any tribal politics, and who brings good administrative credentials to his job, pleaded convincingly during the campaign for a return of "all the power to the people." He promised a return to information and decision-making at the community level. Greatly to his advantage in the campaign was his charismatic personality and the fact that he was a fullblood and perfectly fluent in Lakota, the Indian language spoken on the reservation. The first two-thirds of his public speeches are always in Lakota.

Economic.--There was widespread fear that a personnel change in the tribal administration would have negative effects on the further economic development on the Rosebud Reservation. Certain firms showed reluctance to commit themselves to start new plants or expand the existing ones. Though the wildest suspicions could be appeased, it still will be one of the hardest tasks for the new tribal government to continue and possibly expand economic progress

TABLE 4

INDIAN EMPLOYMENT BY SOURCE ON THE ROSEBUD RESERVATION, 1967*

Source	Employment	
	Total	Full-Time
Manufacturing		
Tribal enterprises	21	5
Individual enterprises	7	3
Non-Indian enterprises	26	26
Commercial		
Tribal enterprise	3	1
Individual enterprises	7	4
Non-Indian enterprises	11	5
Service and Utilities		
Tribal enterprises	0	0
Individual enterprises	5	3
Non-Indian enterprises	9	6
Federal Government		
BIA	97	85
PHS	43	39
OEO	354	294
State and County	38	29
Tribal	53	40
Other	59	50
TOTAL	733	589

*Source: C. A. Kent and J. W. Johnson, Indian Poverty in South Dakota, Vermillion, South Dakota: Business Research Bureau, School of Business Bulletin No. 99, Spring 1969, p. 25.

by adding local job opportunities and raising the general level of skill and competence. Since a certain general economic recession as consequence of deflationary policies of the government certainly is possible, a major success during the next year in Rosebud in this respect would be an outstanding achievement.

Law Enforcement.--Life on the Rosebud Reservation can still be quite dangerous. Family feuds often end with the slaying of several persons. Excessive drinking, a major problem especially among minors, leads to a high rate of car accidents and often to deadly fights. To make the situation not much better, the law enforcement agencies have been plagued by controversial officers who did not display the impartiality desired for their job. Though the situation has greatly improved over the last year, a better qualified personnel and more appropriate services by the police would provide a more stable and dependable environment for the younger people and would upgrade the reservation image in the eyes of the local non-Indians.

Education

The public schools are administered under the Todd County Independent School District, consisting of ten one-room schools, five large elementary schools and one high school, with about 85-90 per cent Indian enrollment. The BIA operates a dormitory (180 beds) in Mission. In the same town there is also a small Episcopal dormitory for Indians (Bishop Hare School) and a small Protestant elementary school (K-3). The other complete school system in Todd County is the Indian School at St. Francis, part of a Catholic Mission there. Table 5 shows the distribution of the school-age population on the reservation.

It was in St. Francis (about 450 Indian students) and in the public schools in Mission (about 1100 students) during the fall of 1968 that the National Study of American Indian Education carried out their survey research, with two follow-up visits during May and October-November 1969.

The public schools, seen generally as serving a rural population, are of good quality. Efficient, forward-looking administrators together with a fully trained faculty and excellent facilities could provide a high degree of educational success in an integrated setting. The school's adaptation to the more specific needs of its mostly Indian student body is stimulated by Federal programs. Intangible factors such as staff attitudes and classroom behavior, Indian oriented curriculum, and cooperation with parents receive little emphasis.

The private school in St. Francis has poorer facilities and

TABLE 5

ENUMERATED STUDENTS BY AGE AND GRADE, 1968-69*

Age	Total	HS	KG	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	STU	INA
3	4	4																			
4	22	21	1																		
5	52	27	24	1																	
6	92	7	39	40	4															1	1
7	116		3	73	33	2														3	2
8	120			15	64	33	3	1												1	4
9	130			3	30	56	34	2												2	3
10	127				10	24	54	35	1											3	
11	140					12	20	67	27	7										5	2
12	103					3	4	22	47	17	6									3	1
13	108						3	10	27	46	18	2								2	
14	104							3	7	27	41	18	5							2	1
15	94						1		3	13	25	28	19	1						2	3
16	93							1		6	15	20	32	19							
17	79								1	2	4	12	22	23	13					2	
18	48											2	4	19	15	6				2	
19	24													3	13	8					
20	13													1	6	4	1	1			
21	6											1	1		2	1		1			
22	1															1					
23	0																				
24	0																				
25	0																				
26	1																		1		

*Source: BIA census, June 1969.

quite a few teachers without full certification. However, its staff is highly dedicated, the day to day difficulties of cross-cultural education are recognized, innovation and experimentation to improve the school's shortcomings are welcomed, and a serious participation of parents and community in school affairs is a sincere goal. For a more detailed description, see the reports on the two schools.

Similar to the relationship among other administrative bodies on the reservation, the communication and cooperation between educational institutions is good. The construction of the Todd County High School together with the BIA Dormitory and the teacher and staff housing in 1965 was a joint project between the School District and the Federal Government. The two Follow Through programs, one funded through the public school district, the other one through the tribal Community Action Program for St. Francis and a few public schools in predominantly non-Indian school districts, have a common director and a common elected Parent Advisory Committee. The Head Start programs, conducted in the public schools, in St. Francis and in some communities with no other schools are funded and directed by the CAP. A Culture Center in St. Francis is funded through the public school district. The Todd County schools also let the Protestant elementary school use their older textbooks. Recently, plans for a vocational school have been discussed by the administration of the public school together with tribal and BIA officials.

There is daily communication between all the schools on transfers, home situations, truancy problems. For the public schools, problems concerning home-school relations are generally taken care of by CAP education workers.

St. Francis Indian School

General Background

The St. Francis Indian School is part of a Catholic Mission Station on the Rosebud Reservation, founded in the 1880's and run by Jesuit fathers and Franciscan nuns. It is a private all-Indian school, and up to 1964, was a boarding school only. Most of its 450 students come from the more traditional areas of the reservation. The school is characterized by a high degree of innovativeness, a dedicated staff, concern with local involvement in school affairs, and a high awareness of the difficulties of cross-cultural education. With these St. Francis competes with the public education system, which offers better facilities and is for many Indian families associated with higher prestige.

A particular feature of St. Francis is the composition of its teaching staff, partly fully accredited and experienced teachers, and partly volunteers who receive free room and board and $50 a month. The volunteers are often without extensive formal training in education, but with sympathy, dedication, and also a rather high turnover rate.

St. Francis is far from being in an opulent financial situation. The main support comes from a trust fund derived from sale of former mission land, and from a continuous campaign for donations. The Federal Government pays a certain amount for the boarding of Indian students. This amounted to $60,000 in 1969. The Culture Center, including two teachers, is financed by ESEA Title I money through the Todd County Independent School District. The Follow Through program is funded through tribal Community Action Program.

Physical Plant

The majority of the buildings of the St. Francis Indian School are about 40 years old and their condition is not very attractive. The main school building houses the grades 7-12 in old-fashioned classrooms with rather high ceilings. The lower grades are located in a small, three-classroom wooden structure and in the large main mission building, together with the dormitory facilities for girls, the dining halls both for students and faculty, and a tract for the Franciscan sisters. The Jesuit fathers are in a building by themselves. Classrooms are gradually being renovated, equipped with new desks, boards and closets. The last classroom with desks fixed on the floor was transformed during the summer of 1969. There is a small library building with about 4000 volumes and a small number of magazines and local newspapers, including Time, Life, Look.

Newsweek, several on sports and mechanics and some Scout and Catholic youth magazines. In the fall of 1969 a study center with about forty carrels and about 4000 volumes of school-related books including science, history, western history, about 150 books on Indians, English literature, sports, and reference works was established in the high school, to be used for individualized school assignments.

In 1967, the Culture Center was built with money from Title I and II through the Todd County Independent School District and is therefore on a separate plot of non-mission owned land. It is a prefabricated structure with two large classrooms and a number of small service rooms. It serves for instruction in arts and crafts, and for classes in anthropology and Indian culture where tapes, films, slides and other related resources are utilized. The other new building is the large and well equipped gymnasium, built in 1967, which is also used for many community activities such as weekly movies, pow-wows, political rallies, dances, etc. In November 1969, a large community center was built by the mission which will serve as a center for youth activities and parish and community groups. This will probably leave more time in the gym for sports activities.

Still part of the school facilities is a fairly well maintained football field, an old basketball and indoor play hall, a basketball court and a small swimming pool, approximately 60'x60'.

The dormitory facilities are old-fashioned and inadequate--large halls with up to 60 students; antiquated and much too small shower facilities for boys; vast and largely unpartitioned recreation and living quarters with mostly old furnishings; no play area for 7th and 8th grade boys; no quiet recreation area.

Administrative Structure

The Father Superior of the St. Francis Mission is also the head of the school. Since May 1969 this place has been filled by a Jesuit who has a long and successful experience in local parish work, but who came to the school with little knowledge about the actual day to day problems of its operation.

The actual school administration consists of a superintendent who currently acts as principal of the elementary grades (k-6) as well. He takes care of most of the long-range planning and the administrative duties related to other agencies, including the tribe, Todd County schools, federal and state agencies. He is presently completing his Ph.D. in Indian Education at the University of South Dakota, writing his thesis on crosscultural teaching, under Dr. John Bryde.

The high school (7-12) has its own principal, an energetic man in his forties.

The Superior, Superintendent, and High School Principal are all Jesuit fathers. In addition, the high school has an Assistant Principal and a Dean of Discipline, both laymen and former teachers in St. Francis, who take care of the more routine aspects of the high school administration, leaving the principal free to devote the bulk of his time to the development of new teaching arrangements.

In general the faculty members communicate their school problems to the two lay administrators.

Teachers

As has been mentioned above, the particular composition of the faculty at St. Francis is very distinctive. There are, first, the permanent faculty members, all certified and with at least several years teaching experience. The large majority among them are quite skilled, interested and flexible, though there are also a few individuals who are more conservative and rather "detached" from the world of their students. The other large group consists of the volunteers and the more temporary religious members on the teaching staff. Only a few of the second group are fully accredited teachers. Some have had no formal training in education, but they too can be subdivided into a large group of interested and capable individuals and a smaller group of people who are not oriented toward the Indians and the community. Volunteers and temporary religious teachers come from all parts of the United States.

Since the faculty recruits itself mainly from religious orders and volunteers, the general morale among the teachers is very high. The required duties beyond the classroom, such as prefecting, participation in student activities, contact with parents, are in general carried out well. A substantial portion of the more resident faculty is deeply concerned about a constant reformulation and adaptation of the basic goals and means of the school, expressed in continuous discussions among themselves, with the volunteers and the administration, and in the work of several special committees. However, change does not come as rapidly as some faculty members would like.

Staff and administration are very much aware of the fact that their entire student body is part of a quite different cultural tradition and serious attempts are made to adjust curriculum and school policies such as contact with parents and their involvement in certain school-related questions, to this situation. However, traditional paternalistic missionary attitudes persist.

For example, some teachers speak of "our Indians," or complain that the Indians are not as yet ready to take any real responsibilities in the school or the parish work, etc. An evaluation report (February 1969) of the two mission schools, St. Francis and Holy Rosary at Pine Ridge by a Jesuit from the state of Washington, says with regard to this problem:

> We seem to insist that the Indians meet the level of responsibility that we consider to be ideal before we turn over to them any actual decision making authority. Yet it may well be necessary to sacrifice our ideal and give over sufficient authority to Indian people before they will be able to exercise the type of responsibility we might like them to have....

No changes in the direction proposed by this evaluation were visible during the last period of field work in October-November 1969.

The younger faculty members, especially the volunteers, are in general very much aware of the cultural differences and try quite hard to cope with them successfully in and outside of the classroom. However they come with limited skill in this area. Most of them overcome the initial discouragement they feel, but after a year, by the time they begin to sense the more subtle aspects of the problem, the volunteers leave and a new shift has to undergo the same experience.

Students

The students at St. Francis Indian School seem always to see themselves as of a somewhat less valuable category compared to those at the Todd County public schools. The main reason for that seems to be the better activity teams and the newer facilities in Mission. On the other hand, the students feel pretty good about the fact that St. Francis is an all-Indian school and they are the in-group. This year the general student morale is considerably higher than last due to a newly-organized football team, to a victorious cross-country team, and to a series of all-school events which were successfully planned by the administration to enhance the school spirit. These were mostly assemblies for the entire student body (7-12) organized around a team victory or other significant student achievement.

The number of boarding students in St. Francis has been continuously reduced during the last five years, and the dormitory

facilities which for some 60 years had to accommodate almost all the students enrolled in school are housing today only about two-fifths of the student body. The facilities are still highly unsatisfactory. Since there is not enough supervisory personnel, teachers have to be used regularly for such duties. The main character of the boarding operations is custodial. However, the facilities offered through the Culture Center provide after-school activities where the students have ample opportunity for independent work and leisure.

Curriculum

The standard elementary and high school curriculum which is offered at St. Francis has the following special features: there is a Head Start and Follow Through program (K-3 in 1969-70) with the Engelmann-Bereiter material developed at the University of Illinois in use. The teaching in the entire high school takes place in small groups with highly individualized instruction. The high school offers a course in anthropology and one in Lakota. On both junior and high school level courses in Sioux culture and history are offered. Catholic religion which had been taught in a rather traditional fashion was dropped for grades 7-12 and replaced by a small group sensitivity session. This latter change turned out to be too difficult for some teachers and it was left up to the individual teacher to decide how to conduct his religion class.

In 1968-69 a study by the English Department of the University of South Dakota showed that the twelfth graders in St. Francis had a better command of English than the seniors in the integrated public high school in Mission--ninth graders' scores were about equal.[1]

Despite some paternalism, the need to involve parents in decisions about the education of their children is strongly felt at St. Francis and, in 1968, led to the formation of a Lay Advisory Board, consisting at first of appointed representatives of the different reservation communities which have children in St. Francis. In the fall of 1969 these representatives for the first time were elected by the parents. The role of this board is to improve communication between parents and school, to air upcoming issues, and to get community positions or approval on major policy decisions. Since students, faculty, and administration have representatives on the board, communication among these groups has greatly improved.

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[1] D. E. Bebeau, The Administration of a TOEFL Test to Sioux Indian High School Students, Vermillion, S.D.: University of South Dakota, 1969 (ms).

So far the administration has followed all the suggestions from the board. Last year a plan for a summer exchange with Negro students from Chicago was turned down by the board and two faculty members were discharged for ideas and behavior perceived as radical. This year questions on discipline and administrative procedures were discussed, and a student dress code was worked out. More and more parents are becoming aware of this new board and are making increasing use of it.

Parents

The school has rather close contact with the parents of the communities they serve. This, above all, is due to the long presence of the missionaries. The Indian people feel very much at ease about coming to St. Francis to visit with "the fathers," since they come not only on business pertaining to the school. The mission facilities, especially a new gymnasium which can seat about 2,000, are also used for a wide variety of official parish and community purposes.

The parents are more reluctant to deal with the lay teachers who are seen more as ordinary whites. In the fall of 1968 and 1969, the school bussed the teachers one night a week to different communities on the reservation where they met mostly in church affiliated localities with the group of parents of the particular area in a relaxed atmosphere. These meetings make it very easy to establish contact, especially for the new teachers. To continue or deepen contacts from here on is pretty much left up to the individual teacher and again, the ones who stay for a longer time have visited at least a certain number of parents quite frequently.

Innovation and Trends

During the last five years the school has experimented with a great number of new programs, teaching methods and school arrangements and many of these have been installed permanently. Team teaching, modular scheduling, Engelmann-Bereiter methods for the Follow Through program, Culture Center, local advisory board, curriculum changes, instituted rights of the student government are all results of a school policy which encourages and, in many cases, supports innovative suggestions and plans coming from the faculty. Though the factors which limit implementation of innovations are generally of financial nature, there remains a reluctance on the part of the administration to share overall ultimate decision-making with either the entire faculty or the local community.

During the last few years the school has been successfully

trying to upgrade its image as a mission-related school by constantly improving academic and athletic programs. Being dependent on private support means that the financial situation often creates serious threats to improvements and positive developments.

Currently the high school strongly emphasizes individualized instruction. The day-to-day operation is very close to an ungraded system.

Generally, importance is placed on programs and features which focus on Indian heritage and culture. To help close the gap between Indian students and non-Indian faculty, several Indian teachers are employed and only Indians are used as teacher aides. Seriously under consideration is a plan to make a young Indian teacher the assistant principal of the high school. Verbal commitments exist from members of the administration to expand the responsibilities of the Lay Advisory Board, with the ultimate goal to have it act as the real governing board of the school.

Public Schools in Mission, South Dakota

General

The Todd County Schools in Mission, South Dakota, are public schools with 85-90 per cent Indian enrollment, with a curriculum largely oriented toward a white middle or lower-middle class population, with a staff of administrators and teachers from the same group, all but one non-Indian.

The high Indian enrollment and a small local tax base account for the fact that about 90 per cent of the district's budget comes from federal sources, mainly Johnson-O'Malley funds. In addition, the school district leads in South Dakota in applying for and administering federal programs for the underprivileged, and its administration enjoys an excellent reputation both on the state level and in Washington.

Formerly Mission public schools served the mainly non-Indian population, while most of the Indian students went to a large local BIA boarding school or to one of the nearby private church-related schools (St. Francis and Bishop Hare School). With the help of South Dakota Congressman Ben Reifel, one of the few Indians who had attended the Mission public school and who strongly supports integrated education, an agreement was reached in 1965 between the Todd County Independent School District and the Bureau of Indian Affairs whereby all the teaching responsibilities were turned over to the public schools while the BIA continued to operate a dormitory. New facilities were constructed and the schools are now organized, according to buildings, in North Elementary (Head Start, K-3: 300 students), South Elementary (4-6: 300 students) and Todd County High School (7-12: 500 students). The schools, together with a new BIA dormitory (180 beds) and about 60 teacher and staff houses, are located just outside the town limits and separated from other residential areas by a creek. They form a distinctive unit somewhat apart from the life of the town.

Physical Plant

The new High School building fulfills all the requirements of a good contemporary school. Eighteen spacious, well-lighted classrooms, a laboratory, a large well-equipped gymnasium, shop facilities, a large library, and several study halls provide a helpful atmosphere for all areas of schoolwork. All three halls provide a standard range of audiovisual machines, including video-

tape equipment. The two elementary schools are about ten to fifteen years old with somewhat smaller classrooms (10-12 rooms each) and less elaborate service facilities.

The school has a well kept football field with floodlights, several basketball courts, and track facilities.

The students take their lunches at the cafeteria of the BIA dormitory which seats about 200, and therefore makes fast eating a must.

A rather unique feature in Mission is that the district owns about half of the sixty faculty houses on the hill--the rest belonging to the BIA--which are rented to teachers at nominal rates, and actually enable the school to compete beyond salaries with other South Dakota schools, and to lure otherwise contented teachers, especially those with families, to Mission.

Boarding School

The dormitory, administered by the Bureau of Indian Affairs, was constructed together with the new high school building in 1965. The entire complex is located about 500 feet south of the school and consists of two separate wings, one for boys and one for girls, connected by a cafeteria. Inside, the atmosphere is light and probably as friendly as such buildings can be, though for the number of pupils (160-180) it seems to be crowded. Almost the entire personnel is Indian, with a majority from the surrounding area. The principal is a Rosebud Indian himself, in his early forties, comes from public school teaching, and has worked for many years with the Bureau on other reservations. He is open minded and flexible, and seems to have excellent contact with the boarders. He is also the only one among the Mission administrators who participates regularly in grassroots community events. Though the students do not prefer the dorm to home, and the discipline is sometimes quite tight, they seem to like it well, and no serious complaints were voiced.

Administrative Structure

Each of the three school buildings in Mission has its own administration. The principal of North Elementary (K-3), the only woman among the school administrators is in her fifties, and was the district's Supervisor for Elementary Education until 1969. At the South Elementary School the principal, about 45, is also the present Supervisor of Elementary Education for Todd County.

He works closely with the Director (age about 35) of the Follow Through programs, both the District's and the Tribe's, who was formerly principal of an outlying elementary school. This is a new position set up in the fall of 1969.

The High School (7-12) also has its own principal, a man about forty years of age. An assistant principal works with him.

All three schools seem to be run in a rather efficient manner, with great emphasis on cleanliness, quiet and discipline, not only among students but among the faculty as well.

The Head Start program in North Elementary is entirely administered through the tribal Community Action Program.

The most important figure among the administrators in Mission is the Superintendent, a very able and forward looking man. He has good contacts with the important officials on the tribal and state level, and also knows or is known to a sufficient number of people in the Washington administration. So far none of his applications for federal grants has been rejected. Being chairman of the State Board on Vocational Education will open for him the necessary channels for a successful completion of the plans for a local vocational school. He is also a skilled politician with his own school board, and presents his propositions in such a way that he never gets a major rebuff. He has an assistant for the routine work which allows him to spend more time on effective coordination and planning.

Communication among the administrators, and with the principal of the BIA dormitory seems to be excellent. However, contacts between administrators and teachers and parents are not always smooth and care is required that conflicts be met on a rational level, or headed off, before they become disastrous for the whole relationship.

School administrators in Mission all come from rural South Dakota and have been exposed for a lifetime both to local Indians and to white attitudes about them. Though nobody can recall any case of open prejudice, strong paternalistic overtones are certainly not absent: "It is we who are the experts; we who know best what is good for your children." With parents and a school board who are neither highly educated nor informed this is often times understandable, a quick and easy solution for an "efficient" administrator. There are, however, challenges to this position. In 1967 three of the four Indian teachers in Mission quit their jobs because they felt that their repeated propositions to improve school's and teachers' sensitivity toward Indian students and parents had been continuously ignored and even openly denied, first by staff and principals of their own building, the high school, and then by the Superintendent.

Teachers

Almost all the Mission public school teachers are certified by the State of South Dakota.

The teachers as a group are rather isolated from the more immediate aspects of Indian life on the reservation. Living on "the Hill," as the school area is called, with a social life separated even from the non-Indian community in Mission, doing much shopping and business in the larger cities, it is easy to avoid contact with and knowledge about the real situation in which most of their students live. Occasional visits to pow-wows and other Sunday entertainments cannot change this pattern. There are, of course, individuals on the staffs of the schools who should be excluded from this general judgement.

From class observations and student interviews there was clear evidence that most of the teachers in the high school and in North Elementary prefer to deal with the more verbal and easier to control non-Indian pupils. The Bebeau study reports a similar impression for the high school.[1]

As indicated above, the teachers in Mission form a group largely separated not only from the Indian but also the non-Indian community, a fact strongly criticized by a number of concerned townspeople who would like to have had the teachers take more part in the social and political concerns of Mission. With several exceptions it is only a few young and newly-arrived teachers who show interest and concern for community problems. In general, then, the teachers seem to be more or less satisfied with both their situation and their achievement. Explanations for the school's failure are readily given and rather consistently related to non-school connected factors. To the writer's knowledge the only problem ever taken up by a faculty committee was the difficulty that so-called "drop-ins" (students who attend classes at irregular intervals) presented to the teacher. A proposed special classroom for each grade (7-12) to alleviate the problem never got started.

Quite a cooperative spirit seems to prevail in the two elementary schools, while the teachers in the high school building appear to work in a much more individualistic manner.

The recent changes in teaching methods resulting from the introduction of Engelmann-Bereiter material in the lower grades were not easy to take for some of the older teachers with many years of traditional experience. Though the administration gave the dissenters the choice either to support the program loyally or to transfer without prejudice to another grade or school in the district, all of them stayed but nevertheless opposed the program by continually informing some parents about what they considered meaningless and negative aspects of the program.

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[1]D. E. Bebeau, op. cit.

Student Morale

In general the students at Mission are very proud of their schools because of their good facilities and their very good ball and track teams. The Indian students, however, realize that because of the presence of white students, it is much harder for them to excel there than it is at St. Francis. The efficient, business-like atmosphere is also different.

Curriculum

The public schools in Mission offer a standard curriculum. In both the high school and in South Elementary the method of team teaching is practiced. Special features are the Engelmann-Bereiter program (K-3) referred to above, basic Industrial Arts, and a good course on secretarial techniques which includes training on IBM card-punch machines.

There are no special courses on Indian language or culture, though it was planned to use John Bryde's book Acculturational Psychology or Modern Indian Psychology in an upper class course in psychology during the second half of last school year.

Parents

Indian parents are rarely seen at the Mission schools. The extremely clean, impersonal and efficiency-radiating atmosphere of the High School building is not conducive to informal visits. The teachers have very little contact with the parents and many teachers, at least in their inteflews, felt this to be a regrettable shortcoming. An earlier existing Parent-Teacher Association had ceased to function because, according to some school personnel, the parents had lost interest and the duties were always left to the teachers.

The University of South Dakota offers three extension courses in the high school one evening a week, but they are almost exclusively oriented toward the teachers. The school facilities can in general be used only for more selous purposes, e.g. annual meetings of local civic groups and conferences of CAP personnel. The gymnasium is closed to the basketball team of the town.

A new and promising approach to parental involvement in school affairs is the parent meetings, obligatory for both Head Start, which is administered by the Tribe, and Follow Through program. Parents with youngsters in such a program are supposed to meet at least twice a year on the local level and discuss with the teachers of their children questions and problems concerning the well-

being and progress of their child at school. In addition, the teacher is supposed to visit each parent at least twice a year at home. These meetings and exchanges were only beginning to get off the ground by fall 1969.

Another innovative part of the Follow Through program is the elected Parent Advisory Committee. It consists of one board for the entire district, including the tribal Follow Through program at St. Francis, and is operating successfully. It had already screened and approved all applications for program-related non-professional positions such as teacher aides, Home-School Coordinators, etc., and was working on a statement about its rights and functions with regard to parents, teachers, aides, the administration, and the School Board.

Local Control

For many years the five members of the Todd County School Board were ranchers and only one of them an Indian. The elections held during the summer of 1969 brought two additional Indians to the board, one of them a rancher and farmer. He is, in addition, a tribal councilman and member of the tribal Education Committee, which is almost totally inactive. The second Indian elected to the board was a fullblood, resident of Mission, Episcopalian minister, Captain in the Reserves and with an M.A. in Business Administration. This very capable individual, highly interested in specific Indian problems, also entered the race for the tribal chairmanship and became the new tribal chairman on December 1, 1969, whereupon he retired from the Mission School Board. Though his replacement will probably be another Indian, the same competency and dedication will not be easy to match. Up to this time no major conflicts between the new board and the school administration have developed, but it is certain that the Indian point of view will have to be taken seriously.

On the parents' side there is little desire to exercise more direct control over their children's school, largely because they feel their incompetence and do not think that they have any alternatives to offer. There is thinking that it is "their" (not the parents') school anyway, so they should run it. The Parent Advisory Committees of both Head Start and Follow Through could serve as an adequate model for modest direct parental control. It will probably depend to a large degree on the future of these committees whether both parents and school show increased interest and willingness to work for real, close cooperation.

That Indians are more and more involved in determining the school affairs of their children can be clearly felt from a more informed tribal government that is willing to voice its opinion on

the issues, from a majority of Indians on the school board, and from Parent Advisory Committees with an almost exclusively Indian membership. Indian involvement is furthermore desired on the professional level, and made possible and attractive through the Career Opportunity program.

The non-Indian parents and Community members will certainly present a major problem for the Mission schools in the near future. The shifts in the distribution of power toward the reservation will not be easy for them to accept, and may cause some not very rational reactions. The manner of handling such delicate matters by faculty and administration will be a major factor in the outcome of the ongoing process of change.

Innovation and Trends

The new arrangement between the BIA and school district is certainly a major innovation in recent years. Two years ago the district's application for a Follow Through Program was approved and this year is providing grades K-3 with the Engelmann-Bereiter Program from the University of Illinois, used also in St. Francis, which allows teachers and aides to concentrate on small groups (4-6 children) and with the use of highly structured material keep the individual child's interest and participation much higher than with traditional methods. The program is supposed to expand year by year upward at least to the eighth grade.

To meet the teacher shortage and to attract more young, dedicated, and open-minded future teachers, the district will participate in the Teacher Corps Program beginning in fall 1970. In an effort to make it possible for the numerous teacher aides, mostly Indians, to continue their formal education on the college level and eventually to become fully certified teachers, the district recently applied for funds through the Career Opportunity Program which the school administration is virtually certain to get. This program would also include a number of aides teaching in St. Francis.

On another level, plans for the construction of a vocational school are taking form. This would be run by the school district with the cooperation of the tribe and BIA. The principal reason for branching out in this direction is to provide locally a more useful and readily accessible alternative to the standard college-oriented high school curriculum. The plans for the vocational school go beyond a high school related program to courses for high school graduates and the general adult population. They therefore show a considerable new orientation of school concern toward community problems.

The availability of federal grant monies has provided an

enormous impetus to bringing new facilities and programs to Todd County. There is growing concern with the Indian population and their problems with the white man's education.

The major issue here will be whether the schools will be able to serve the local Indian community with their special needs and problems in a more adequate manner. The growing awareness of their past history and potential power by the Indians plus the availability of federal funds for programs to aid disadvantaged populations, forces both public and private schools to a much more careful adaptation of a rather general and often unreflected program to the specific situation. Indian teachers will have to be attracted and problems related to the high drop-out rate will need to be resolved. The public school, in addition, will have to find ways to sell its more Indian oriented programs to the non-Indian parents and community who are likely to be reluctant to accept such innovations.

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